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Miscellany.

From the (London) Evangelical Magazine.

ON FURNISHING THE BEDCHAMBERS OF INNS WITH BIBLES.

I AM not a great traveller, yet I have been from the southern to the northern shores, from the eastern to the western part of the kingdom, but never once found a Bible or Testament in the *bed-chamber of the inn* where I lodged. Once a Bible was asked for by a fellow-traveller with me, when the landlady said, *she had not such a book in her house*. In England there are not less than 6000 principal villages and market towns, which upon a moderate calculation, are daily entered upon by one or more travellers. These are succeeded by fresh ones, so that there cannot be less than 100,000 persons, who, through interest or pleasure, sleep at the different inns of this kingdom, in the course of a year. We cannot suppose that all they who travel are of the serious cast; some are not even moral; and if a chamber were considered unfurnished until a Bible or Testament were placed in it, is it too unreasonable to think that, under a Divine blessing, it may be attended with much good? Some perhaps who would be ashamed to ask for a Bible, would, when it was accidentally placed before them, peruse it. When we look at the respectability of our commercial gentlemen who travel, what effectual services might they render to society, if their talents and interests were employed in the cause. And may we not hope some may be caught in the gospel net, if it is spread for them?

I have been asked, But how is all this to be effected? I answer in two ways:

First,—Gentlemen who travel, and know the value of the gospel, may beg the landlord to accept of a Testament, requesting that it may lie there for the accommodation of fellow-travellers, and that upon his return, whenever it may be, he may find it in its place. Secondly,—Almost every gentleman has some local influence, and it will not be difficult, when going round a village or parish, to ask the different innkeepers so far to oblige them as to get their sleeping rooms furnished with a Testament: and if these solicitations are made respectfully, I have no doubt of success. The present epoch is looked upon as the dawn of the latter-day glory, and whilst infidelity is raising up her head, shall we be standing idle? I could wish country gentlemen, at the

different Bible associations, which are now about to take place, to stimulate their hearers upon these points.

The heavenly banners are now unfurled before us, and many kings, and many princes, and many noble and mighty, the rich, the wise, and the good of the earth, are uniting their efforts; shall we refuse therefore, to enrol our names under theirs, and to enlist ourselves under the banners of such a Glorious Leader, the King of kings at our head, who says that he will put all things under him? I wish for persons not only to give this blessed book, but to enrol their names, however small. Our posterity, and ages yet unborn, will be looking back into the records of the British and Foreign Bible Society, when our bodies are mingled with the dust, to see whether their fathers, and grandfathers, and great grandfathers' names stand there; to see whether their ancestors assisted in this work (which will be the delight of men and angels) in setting this great wheel in motion. And the farther they can trace them, the more will they and their families feel honoured; for we are of no mean kindred, if we find our fathers, through God, were mighty in pulling down the strong holds of Satan's empire, and establishing the Redeemer's kingdom, and spreading abroad his righteousness.

ORIENTAL TRANSLATIONS OF THE SCRIPTURES.

Letter from the Rev. William Ward of Serampore, Bengal, to a Friend in Edinburgh, dated 10th May, 1820.

MY DEAR FRIEND,

You ask me respecting our translations, wishing to know something of their origin, the way in which they are prepared, and the state to which they have advanced. I suppose, though you do not allege this, that you are induced to make these inquiries in consequence of a very ungenerous and incorrect statement which has recently appeared in this country.*

* The statement to which Mr. Ward here refers, appeared in the *Christian Remembrancer* for the present month, signed "A Constant Reader," who says, "It happened to me lately to meet a learned and sensible gentleman (not a church of England man) with whom I had much conversation on the progress of religion in the East. The knowledge of this gentleman was not the hearsay report of one who had been at a distance from the scene of action, but the result of much inquiry on the spot, and of some years experience." The statement then contains the following paragraph, professing to be a description of the way in which the Serampore translations are got up:—

"A pundit who can translate the English language in matters of commerce into the Hindoostanee tongue, is chosen for an interpreter of the English New Testament into Hindoostanee. Some five or six, or any number of persons of different dialects, but each of them knowing the Hindoostanee tongue, are brought into a room for the purpose of translating the scriptures from the Hindoostanee tongue, as interpreted word for word by the Pundit from the voice of an English reader. Thus supposing them to be all arranged around the Pundit, the English reader begins with the first chapter of St. Matthew. The book of the generation &c. &c. The Pundit gives the word in Hindoostanee, and each of the copyists translates the Hindoostanee word into what he thinks that word to mean in his own dialect. Of course one mouth will thus serve to produce as many copies of the Gospel of St. Matthew as there are persons of different dialects to take the verbatim translation of the Pundit."

To this statement, it cannot be supposed that I should attach any importance, or that it can excite any feelings except those of pity for the writer, and his reported informant; but it has led me into a review of circumstances, familiar to my eye, as the gratifying objects of my daily observation for many years, which may prove interesting to you and the other friends in Britain, who have so long and so liberally aided these undertakings.

It is a remarkable fact, that Hindoost'han will require fifty different versions of the scriptures, before the wants of its population, one hundred and fifty millions, will have been met. It has often been matter of regret to the writer, that where the affinity is so great between two neighbouring dialects, a separate version of the scriptures should be necessary; and yet so it is; and so it will remain, till the inhabitants attain to a higher degree of civilization.

In such a state of things, that my venerable colleague, Dr. Carey, should have been preparing, from his youth up, in a state of great obscurity, for the vast work which has devolved upon him, is not more remarkable than cheering to the minds of those who can perceive the shadow of the Divine hand moving along with the astonishing operations of our own times.

At the period of his embarking, and before he left London, in a conversation with him near the Monument, he developed to the writer, some of his desires respecting translations in the East; and yet, I know that he was not then aware of the magnitude of the work before him. It appears also, by one of his early letters from India, that he did not expect to accomplish much more than the Bengalee version; and had he been able to finish this work only, he would have been, to twelve millions of people, a great earthly benefactor; but he wrote, with his own pen, the whole of the five volumes, octavo, in which the Bengalee Bible is comprised; and he was proceeding in the same way with the Sungskrit, till a severe pain in his side warned him of his danger, and compelled him to make his Pundit his amanuensis. The Sungskrit and the Bengalee may be called, therefore, the work of Dr. Carey's own hand. From these, as the foundation, have all the other versions been produced. Having provided in this manner the Sungskrit version, the source of almost all the dialects of India, the Latin of the East, and known to all the learned, from one extremity of India to the other, he was ready to avail himself of the remarkable circumstances in which Divine Providence had placed him; and to which it is of importance now to allude.

In consequence of some misapprehension respecting our cha-

"Sometimes the English word will admit of no corresponding term in the Hindoostanee, and sometimes the only term that can resemble the English, has a directly opposite, and perhaps offensive sense in the Hindoostanee. Of this circumstance my friend gave me an illustrious proof. The English version of Matthew vii. 1. is, 'Judge not, that ye be not judged.' In the Hindoostanee version of the English, the words literally are, 'Do no justice, that justice be not done to you.'—

racters and designs, and owing to (as it now appears) an unnecessary alarm respecting the predicted effects of missionary exertions in India, on the arrival of Dr. Marshman, myself and others, in a Danish vessel, we were prevented from proceeding to join Dr. Carey, who was then in an obscure village in the northern part of Bengal. From this unexpected interruption, we foreboded the most painful results; all hopes of forming a missionary settlement near the above village were at an end, and nothing now remained but that Dr. Carey should leave his beloved privacy, and join us at Serampore. This, however, which then appeared to us "a frowning Providence," was the cloud big with mercy, that mercy which has refreshed us during the last twenty years. Had the seat of the mission not been thus removed, the Professorship in the college—the English schools—and the printing press, as means of large pecuniary help, would not have been obtained. Thus that which appeared to threaten the extinction of our mission, was the very source of its prosperity: for this removal led to the appointment of my beloved colleague to the Professorship in the college of Fort William; and this appointment put him in possession, so far as it was necessary to his plans, of all the learning of India. Learned men from every part crowded to Calcutta, seeking employment in this new college; and the senior Sungskrit Pundit in the college, who attended Dr. Carey constantly in the discharge of his college duties, informed him from time to time of the arrival of some learned native, now from Benares, then from Cashmere, then from the Punjab; and thus in succession, from the different provinces of India, who were of course introduced to Dr. Carey. The Doctor here saw all India coming to pour its treasures at his feet; nor could he be so blind as not to recognize the hand, which thus brought him help from afar.

In that spirit of faith which has distinguished his missionary life, he engaged these learned men as fast as they were brought, and put the Sungskrit Bible, as the original from which they were to translate, into the hands of each. Each Pundit, thus furnished, and instructed also in the nature of the work of translation, now sat down, and began to render the divine word into his native dialect. He was assisted for some time by hints and directions from two learned Hindoos, prepared by Dr. Carey, and familiarised to the work of translation, by having read the proofs of the Sungskrit and Bengalee with the Doctor; and then from day to day he was able to go on alone with his work. At an early period, his first attempts were brought to the test, for after he had advanced some way, his manuscript was put to press, and the first sheet was examined by one of the initiated native assistants, sitting by the side of this original native translator. The first and second proofs were thus corrected, which brought the sheet as near as *they* could bring it to the original Sungskrit.

The third proof was then carried to Dr. Carey by the translator himself, and they went over it together, and over as many more proofs of the same sheet as the Doctor thought necessary, sometimes more and sometimes less; and after this the sheet was ordered to press. This has been the constant and only process in these translations from the beginning. How ungenerous then, how unchristian the statement, to which I have alluded in the commencement of this letter, every syllable of which is as destitute of truth as the Arabian Nights; and so is the allusion to the rendering of the 1st verse of the 7th of Matthew, "Judge not, that ye be not judged," if the informant intended to apply it to the Hindee version printed at Serampore; but he says the Hindoost'hanee. I have not the Hindee version near me; but I recollect the Bengalee, and the Hindee, I am persuaded, is an exact copy of it. The Bengalee version is—"Bichar koreo na, tubé bichareet huba na." Let any one consult Dr. Gilchrist or Foster, and I doubt not he will find, that both these gentlemen have placed opposite the word "bichar," the English words "to judge."

As a further proof of the accuracy of these translations, it may be observed, that the Sungskrit, the Bengalee, and the Hindee, are known all around us; that our most intimate acquaintance, as well as our native converts, and the missionaries raised up in India, who are scattered all over Bengal and Hindoost'han, use these books, expound from them, and have thus been proving their accuracy for more than a dozen years. Whatever others may be, therefore, we cannot be ignorant respecting the general accuracy of these versions; and, though we are perfectly aware that they will be improved in every new version, as all the *European* versions have been, yet, if honest and candid, we court the severest scrutiny; as a proof of which, we have invited criticism by a public advertisement circulated throughout India.

It should be further considered, that in languages, the construction, idiom, and genius of which, are so diametrically opposite to those of Europe, no European can be a first and correct translator without the constant presence of a learned native, for the purpose of reference and particular examination into idiom and construction. He may improve renderings, and secure the sense of the Greek and Hebrew, but the nerve and the elegance of the version must be *native*.

In order to form a proper estimate of the ability of Dr. Carey for perfecting the work of the native translator, it must be recollected that these are dialects of the Sungskrit, a language in which he has already translated the whole Bible, as well as the Ramayun, which will make six or seven quarto volumes; that he has published a Sungskrit grammar, containing more than 1000 quarto pages;—that there is a similarity so striking between some of these dialects, that nothing renders separate versions necessary but the confined nature of education among the numerous

inhabitants of these districts, and that of some of these dialects Dr. Carey has written grammars, their first grammars, viz. the Bengalee, the Punjabee, the Ooriyu, the Telingu, the Kurnata, &c.*

It now remains only that I should give you an idea of the state of *progress* in which these translations were when I left Serampore. At that time there had been translated, printed, and published, the whole of the Old and New Testaments in the Sungskrit, the Bengalee, the Marhatta, the Hindee, and the Ooriyu languages. The New Testament in the Kunkun, the Pushtoo, the Telinga, the Punjabee, the Assam, the Kurnata, the Guzura-tee, and the Chinese. In the Punjabee and the Chinese considerable progress had also been made in printing the Old Testament.

Several other versions were also in the press when I left India; and there are now sixteen presses at work daily in the Serampore printing office, mostly employed on new versions or new editions of the scriptures.

Ah! my dear friend, how do I wish that you could have been present when the Marquis and Marchioness of Hastings, the Bishop of Calcutta, &c. did us the honour of visiting the establishment at Serampore; present, when they entered the room, in which about thirty learned Hindoos were sitting in silence, and translating the sacred writings each in his own tongue; present, when they all arose to receive their distinguished visitors, and when Dr. Carey presented to the Governor-General of India, and to the learned Bishop, these translators of the holy scriptures, one by one, from Affghanistan, from Guzurat, from Cashmere, from Telinga, from Népal, from Assam, from China, &c. &c. &c.

But we have a still higher gratification in these translations. To say nothing of six or eight individuals, resident in the village of Ramkrishnupore, who, in consequence of reading one copy of the Bengalee New Testament, and without the intervention of any living teacher, were led to renounce heathenism, and embrace the Christian faith, the same translation was the means of conversion to two very respectable Hindoos of the writer caste: one of them is now employed in the court of justice, under the Dutch government at Chinsurah, and the other is one of our best Hindoo poets, the greater part of the hymns in our Bengalee hymn book being his composition. He has also written an able defence of Christianity, which has been printed, contrasting the heathen tenets in which he was educated, with the glorious doctrines of the gospel.

* In justice to Mr. Ward, the language of Dr. Carey, published in this country more than ten years ago, should be quoted—"Whatever helps are used," says the Dr. "I commit my judgment to none of them. Mr. Marshman does the same with the Chinese, and all that he engages in: and so does Mr. Ward:" and again, "Whatever assistance is derived from learned natives, not a single word, nor a single mode of construction, is allowed to pass without full examination."

The Bengalee scriptures have also begun to diffuse a very great portion of divine knowledge around the capital of India; they have become a sacred light in the families, and to the feet of many a benighted heathen; they have supported others in a state of sickness, and enabled others to meet their last change with holy resignation, yea, with sacred triumph. Such have been the effects of the Serampore translations where they have been most read.

But not only have the *translations* been attacked: the following quotation is given in the last Monthly Magazine, from one of Dr. Bryce's sermons, by which it appears, that he wishes to insinuate, that no *conversions* deserving of the name have been made in India: "The Rev. James Bryce, in a sermon preached in Calcutta, March 1818, said, 'Zeal the most active and disinterested, and diligence the most assiduous, have not been spared by the Christian missionary in his pious attempts to convert the natives of India. But, alas! it may be doubted, if at this day he boasts a single proselyte to his creed over whom he is warranted to rejoice,' " &c.

This gentleman did not know; but, living only fourteen miles from Serampore, he might have known, had he wished for the information, that the persons connected with the Serampore mission have baptized between six and seven hundred Hindoo Pagans and Mahometans; that there is a Christian church of 150 Arcanese, in and round Chittagong, speaking the Burman language, and reading that part of the Burman New Testament which is already published, who have been converted to the Christian faith; that in Jessore there is another church of converted Hindoos and Mahometans, consisting of nearly 100 members; that at Cutwa, another church, amounting to about the same number of Hindoo and Mahometan converts, exists; that at Dinajepore, a similar church exists, of more than a hundred members; and that, at Serampore and Calcutta, there are nearly 200 Christian Hindoos and Mahometan converts; in short, that in Hindoost'han and Bengal, this mission has nearly 20 churches of Christian natives. Is there not one individual, then, in all these, over whom the Christian missionary is warranted to rejoice?

A converted Hindoo of the writer caste, *Pitambur-sing*, died some years ago, who preached the Christian faith. He even defended it ably by his pen, and expired quoting the words of the Bible as the foundation of that composure and confidence which were most conspicuous in his Christian death. He frequently observed, that he had obtained "the *peace* which Paul wished, in the introduction to his epistles,"—and are we not "warranted to rejoice over the memory of such a convert?"

Krishnoo-prisad, the first Bramhun who was baptized in Bengal, died also a few years ago. He was most exemplary in his life, sought to bring his wealthy relations to the faith. and died

full of hope, leaving behind him a name embalmed in the memory of all his brethren.

Some time after him died *Futick*, a Hindoo, who carried the gospel, in the face of the most threatening danger, to his native village. The villagers seized him, and stopping up his eyes, ears, nostrils, and mouth, with mud, drove him from their village. This convert, when he came to die, called around him his brethren, and begged them to sing a hymn. While they were singing, his soul departed, borne as it were to its eternal rest, on the chorus of this hymn: "Eternal salvation through the death of Christ."

Rughoo, another converted Hindoo, was visited by myself in his last moments. This poor man had been swung, with hooks thrust through the flesh of his back, at six different times. I counted this number of scars which the hooks had left. As long as this native was able to speak plainly, he expressed his firm hope in the death of Christ, and at last, just as he was leaving the world, fixing his eyes on me, and laying his hand on his heart, he said, (speaking of the Lord Jesus Christ,) "*He is here—He is here—I feel that he is here.*"

Krishnoo, the first Indian convert, has stood the test of 20 years, and still adorns his Christian profession. A young man, *Gorachund*, was seized by his relations, who were about to carry him from Serampore by force. He appealed to the Danish magistrate, who put it to his choice, and before this magistrate, and in the presence of his heathen mother, he declared he would be a Christian;—he is now a Christian teacher. *Ram-mohun*, a converted Bramhun of the highest caste, and who, when a heathen, set fire to the pile in which his living mother was consumed to ashes, has been the means of the conversion of several persons, and he is now such a persuasive preacher of the gospel, that I have seen his congregation drenched in tears. Nay, what is more, when I was leaving Serampore, there were then waiting for baptism five persons, who had been converted by the ministry of another Hindoo preacher, *Sebuk-Ram*. Over such converts as these, are we not warranted to rejoice? Would to God that we had more such, and that Dr. Bryce might have many such, to be "his joy and crown of rejoicing in the day of the Lord Jesus."—

ON THE ESTABLISHMENT OF A COLONY OF JEWISH CONVERTS IN THE UNITED STATES.

We have been favoured with the following translation of a Hebrew letter, from a convert from Judaism, on the continent of Europe, addressed to the Rev. J. S. C. F. FREY, New-York. "The American Society for Meliorating the Condition to the Jews,"* owes its origin to the suggestion and earnest appeal to the American churches, contained in this letter,

* See Christian Herald, Vol. VI. p. 672. and Vol. VII. p. 69.

and we rejoice that the pious yearnings of its author, for the salvation of his brethren, have not been unheeded by those who have been invited to this effort for the restoration of Israel.

DEAR BROTHER,

The pious zeal with which you laboured to promote the conversion of our Jewish brethren, encourages me to hope that you will, in friendship, receive the following proposal. The conversion of the Jews must be a matter of the highest importance to every enlightened Christian. To a converted Jew, it is his first and indispensable duty. This you have felt, and therefore laboured to promote the spiritual welfare of our nation with a noble spirit, such, as to my knowledge, no converted Jew has done since the days of the apostles; and although it has pleased the Lord, by heavy trials, to hinder your labours, yet I hope not for ever. O! He is too good to hurt, and too wise to err! He may have made you more fit for the glorious work; he may have placed you into a country where, contrary to human expectations, you may yet be the most useful. May he endow you with might and courage; may he pour upon you, in the richest manner, the blessings of his grace; may he make your name a blessing to future generations, not only of our nation, but of all people that worship God in spirit and in truth. Amen and amen.

From the time it has pleased God to call me from darkness into his marvellous light, next to the care of the salvation of my own soul, was the salvation of my people, and kindred, that occupied my heart most. My prayer was for my soul, and my request for my people. By mature consideration, I soon saw that we cannot reasonably expect an extensive spread of Christianity amongst the Jews, at least not a great number of true converts, until Christians establish, or form, a Christian Jewish settlement.

There are many difficulties in the way of a Jew, by which the very first idea in favour of Christianity, is arrested in its progress. Some of these difficulties are,

1. The ungodly lives of nominal Christians.
2. The want of kindness among many who are true and sincere Christians, but whose heart the Lord has not yet stirred up to compassion towards this afflicted nation.
3. The dreadful idea to separate from a nation, whose distinct, and lasting existence, as a peculiar people, God had so clearly promised, saying, "Though I make a full end of all nations, whether I have scattered thee, yet will I not make an end of thee." Jer. xxx. 11.
4. That brotherly love which he enjoys amongst his own people, but which he no where else observes in such a degree.
5. The mere idea of going amongst Christians excites in him a timidity indiscribable.
6. The greatest difficulty lies in the way of the poor. Where is he to seek for help and assistance in time of need? He stands

alone in the world; he is forsaken by his Jewish brethren; and to apply to Christians—the very thought is painful to his feelings, and from their past conduct to Jews, he is apprehensive to be looked upon, nay, even treated as a self-interested hypocrite.

All these difficulties might be removed by forming a Christian Jewish settlement. Such a colony ought to be established upon plans well matured, with all possible precaution and Christian prudence. The advantages of such an institution are many.

1. It would excite the attention of the Jews in every part of the world.

2. It would be the most suitable to carry on a friendly correspondence with the Jews on the subject of Christianity, especially if it should contain a number of pious and learned men.

3. It would be of great use to those Jews amongst the Roman Catholics, Mahometans, and Heathens, who through the multitude of superstitions and errors, mixed with truth, and the numerous sects amongst Christians, are at a loss, both how to judge of the truth of Christianity, and which sect or denomination they are to join.

In Germany, and in most places in Europe, the nature of the governments, and especially the prejudice of the people, is very unfavourable to the formation of such a colony, whilst America possesses every advantage for such an institution.

In that extensive country, there must yet be much ground uncultivated and uninhabited, especially westerly, near the Spanish territory. There, where every year colonies of poor people meet with assistance and encouragement, might not a similar favour be shown to Abraham's seed, every where else oppressed and persecuted? I ask, now, whether you would be willing to form a small society of proper persons to assist in this undertaking? The assistance necessary would be,

1. To select and procure a proper place for a settlement for 200 families.

2. To facilitate, as much as possible, their passage from Europe in American vessels.

3. To assist them, in case of necessity, during the first year.

This subject needs no farther recommendation to the true Christian; nor will any be required by the philanthropist, who considers the barbarity and cruelty with which the Jews are oppressed in most parts of the world. The zeal of the patriot might be excited by many arguments. To him it might be suggested—

1. As America is the only republic in the world, it ought to be well prepared for an attack from the united monarchs, to whom the very existence of a free people cannot be very pleasing.

2. That it, therefore, ought to increase its internal strength, i. e. its population.

3. That its sanction and encouragement to the importation of Jews, promises a great increase of population.

4. That they are peaceable and obedient subjects ; for, during a long series of centuries, not one single example can be produced of their rebellion, even in those parts where they were most numerous or most oppressed.

5. That they are good and faithful soldiers, when called upon, has been manifested during the late war, in their conduct to Bonaparte and others.

6. That America could not find better guardians of its borders against Spain, than the Jews would be, nor could the late acquisition of Spanish territory be better secured than by Jewish inhabitants.

7. That the Jews, after so long and bitter experience of oppression and persecution, would doubtlessly be most faithful and zealous adherents to a country of so liberal a constitution.

8. That by the peculiar character and genius of the Jews, they are the most likely to promote friendship between the uncivilized tribes and the Americans.

Lastly. It would not a little promote the American trade, if it should be favourable to a people scattered over the whole world, and every where engaged in traffic.*

Dear brother ; lay the subject to heart, and spread this letter before the Lord. Forget your past troubles ; your labour has not been in vain, and be not discouraged at future difficulties. The demands, in the beginning, are not so great as to require many friends ; and as soon as the colony is once established, you may expect help from every denomination. This may easily be foreseen. Assistance may be expected from the London Society as well as from other Christian countries, especially in Germany, where many true Christians, and persons of great influence, are ready to assist, with all their power, to promote this object. You may be assured that the pious Christians have been much grieved at your afflictions and the manner in which you have been treated ; and that it will afford them the most sincere joy to hear that you are again actively and usefully engaged in behalf of that deeply oppressed people.

You must know that for the last three years, a sect, of a satanic spirit, has arisen in Germany. They declare themselves opponents to every existing religion : against the Jews in particular, they are exceedingly enraged. Professor ———, at Berlin, published a book ——— in which he charges Joseph as an oppressor of the people of Egypt. In his Confession of Sin, he bitterly laments his former sentiment fa-

* The translator takes leave to add to the above advantages, the invaluable benefits of such an institution, as a pleasant and faithful nursery of Jewish missionaries to every nation under heaven ; and a means of recognizing many of the Indians as descendants of the ancient Israelites.

vourable to toleration, and glories that his sentiment is now changed, and that he is of a quite different opinion. A highly esteemed Professor of Philosophy, at ———, has publicly declared that all the Jews ought to be massacred. Oh Lord, remember thy covenant with Abraham our father!

You may easily conceive, dear brother, that a great number are ready to emigrate: indeed their prospect is very awful—all seem to be united against them.

The Emperor of Germany has lately published an edict against them; and an account of the late persecution in Lubeck you will see by the inclosed number of the *Jewish Expositor*.*

Now, dear brother, consider you are a Jew by birth: you are also a Christian, a name which lays us under great and many obligations. The proposal is simple and plain; it requires only your favourable inclination. I beseech you, for God's sake, not to reject it hastily. Think what effect your rejection of it will have on the minds of the pious Christians in Germany; will it not be said, "who can be expected to assist the Jews, if none of their own people will do that which is most promising?" Consider farther: if to do good was not connected with trouble, expense, and self-denial, it would not deserve the name of doing good.

Remember, also, the just observation of our Rabbies—"Them that forsake their people in affliction, the Lord will forsake in the day of their calamity." Like Mordecai, I would say, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place." Reflect seriously, that on the awful day of judgment we shall have to give a strict account of all the good which we might have done, but which we have neglected. I therefore repeat it, and call heaven and earth to witness that my proposal is exceedingly reasonable. Indeed if there were any other class of people in the same distressed situation as the Jews, I should feel and say the same for them, how much more must my heart bleed for my own people, who are my flesh and blood.

You will therefore kindly excuse the liberty I have taken in

* "What will future generations think when they shall read the famous decree of the 2d of December, 1818? When they shall see the old statutes of 1768, and the more famous one of the 26th of September, 1778, are again to be put in full force? What must have been the feelings of persons who have resided there for years, following undisturbed their various occupations?—What must have been the feelings of fathers, sitting with their wives, enjoying the innocent sport of their children—what must have been their feelings, I say, when they read this famous decree, 'forbidding their carrying on any business whatever?'"

"To complete the ruin they had begun, the police officers were ordered to search all Jews openly in the streets, or to burst open their houses, and take possession of their property, and leave it without even the common necessities of life!! To prevent the possibility of any evasive measures, the senate decree and order, 'That any person acting for, or in any shape transacting business with a Jew, shall, for the first offence, be fined: for the second fined and imprisoned, and lose his right of citizenship;—and any clerk, porter, or menial servant, living with a Jew, shall be imprisoned and expelled this free town!!!'"

[*Jewish Expositor*, Feb. 1809.]

making use of such admonitions, especially as addressed to you, a Christian minister, which in all other cases would be very unbecoming: in the present circumstances it may be pardonable.

I am not ignorant of the devices and activity of Satan on such occasions. He will not be wanting in suggesting and raising various fears, apprehensions, and difficulties. Weigh the subject well, with fervent prayer, before the Lord. Behold and consider the awful and deplorable condition, both spiritual and temporal, of our people. Look unto Jesus on the cross, and then resolve.

Nothing shall be wanting of what may be done in Germany. It shall be taken care that a part of the colonists shall be mechanics; and among the rest shall be some pious people well acquainted with agriculture. They shall be conveyed to the port, and assisted as much as possible.

In answer to the question, Whether there are indeed so many Jews inclined to Christianity? I assure you the harvest is exceedingly great. If it be asked, Whether all that would come are converted Jews? I would say, I have some doubts; but it is certain that a part of them are: and in such a colony, where they are free from the obstacles thrown in the way by Jews and nominal Christians, it may be expected that the preaching of the pure gospel, will be greatly blessed to them who may not yet be true converts.

The Lord himself has given us great encouragement. In a word, the proposal is perfectly in unison with all those prophecies which must soon be fulfilled. Should you approve of the project, I would earnestly entreat you, after you have consulted with proper persons respecting the most suitable spot for the colony, to favour me with a clear and full statement, and I will then send you a plan, matured by many years' consideration, for the internal regulation of such an institution. For the present it may suffice to say, that no prospect will be left for the man who only seeks to make a fortune. The motto must be, "Support for labour, and necessary comforts in sickness, and no more." The sole commercial affairs of the colony must be transacted by a Select Committee, and whoever will traffic for himself will be expelled.

As soon as you express your inclination to favour the object, you shall be satisfied with respect to my character, by some of the most respectable and pious persons in Germany.

ANECDOTE.

IMPORTANT RESULT ARISING FROM MEANS APPARENTLY INDIFFERENT.

Translated from the German.

A lady addicted to melancholy, being once attacked by a severe spell of it, conceived the unhappy notion of putting an end to her life. Already had she determined upon drowning herself. Be-

fore she left the house, however, she felt a secret impulse which prompted her once more to go into the kitchen. There she observed a scrap of a leaf torn out of a book, lying upon the floor. She took it up, and read it. It contained part of a dialogue between an afflicted soul, and Jesus the comforter of the afflicted. The soul's inquiry was, "Why must I meet with so much trouble and vexation?" and Jesus was made to reply, "Because I know of no other ways and means better adapted for thee!" These words spoke to her like a voice from heaven; the anxiety of her mind vanished in a moment; she quitted her unhappy determination and embraced another, the most salutary she could take up;—to surrender herself to *Him*, who, by his sufferings entered into glory, in order to lead his people to the same place of bliss.

REVIEW.

An Address delivered before the Medical Society of the State of New-York, and the Members of the Legislature, at the Capital in the city of Albany, the 2d of February, 1820, on the Influence of the Mind upon the Body in the Production and Cure of Diseases. By JOHN STEARNS, M. D. President of the Society. Albany: E. & E. Hosford. 8vo. pp. 19.

There is one branch of Christian intelligence which has not, that we remember, occupied the pages of the Christian Herald. In truth we do not feel ourselves qualified to present the various details which that branch requires, though we are sure that a wide and careful observation cannot fail to gather them in rich and cheering abundance on every hand. We refer to a manifest improvement in classes of men, who till lately, were at least reputed as more commonly the neglecters and opposers of Christianity. We believe it to be a most important and interesting fact, that they now yield an honourable quota of advantages, and friends, and defenders of truth and piety.

Want of experience induces us to feel some diffidence in comparing, with the present, a state of things existing twenty-five or thirty years ago. We believe, however, that there still exists enough of traditional information, to justify our recollections of the celebrity attached to some important classes, for their professional irreligion; and the belief that that celebrity was so just, that a physician, a lawyer, and possibly there might be added a merchant, who manifestly feared and served God, was a singular character among his professional cotemporaries.

On the other hand, is it not now manifest, to all men of observation, that these classes are no longer the subjects of their former dishonourable fame?—That great numbers are now examples of piety, and its able and zealous promoters? In this fact

we behold one of the most glorious of the *signs of the times*. While the more public schemes of benevolence have been going on, while missionary and Bible societies have been giving their most earnest efforts to enlighten and convert the poor and ignorant at home and abroad ; it has pleased a gracious God to magnify his wisdom and goodness in a still and silent work among the higher and more enlightened classes of community : thus showing to the world, that the best defence of Christianity against opposers, the best argument to fix a wavering mind in its firm belief, and the best allurements to draw the reluctant heart, is the exhibition of activity and enterprise in obeying the command of its Divine Author, to communicate the gospel to the world.

These remarks have been suggested by a perusal of the pamphlet named at the head of this article, in which we see a physician, in a high official character, becoming the public advocate of religion ; which fact invites us, at least, to cast our eyes around upon the medical profession, for whatever evidence there may be of its moral improvement. Indeed we hear it no longer observed, that all doctors are infidels. Such an assertion was, doubtless, always a calumny : for who is ignorant of the sacred character of Sydenham, and Haller, and Boerhave, and Rush ; nevertheless such a calumny must have had its origin in a general prevalence of irreligion among the members of a profession which they so highly honoured. We may now, however, rejoice, that the calumny, and the occasion for it, have passed away. There is indeed a sacredness attached to the profession, which we may venture to hope is beginning to produce its due effects upon the mind. It converses with death and eternity, under circumstances, and with a frequency, awfully incompatible with an infidel and irreligious spirit. Indeed we have been informed by one physician, that he was met on the very threshold of his profession, in the anatomical room, by such awful and solemn views of the frailty of the body, the immortality of the soul, as deeply fixed him in pious resolutions ; and that, even in the society of a medical college, he found many spirits kindred with his own, with whom he intermingled in the stated exercises of social devotion. We might, indeed, point at the profession as it at present exists in our own city, in justification of the remarks which we have ventured to make. For here we believe there are many, who are blessing the community with a pious example, and cheering their patients with the consolations of religion, as well as promoting their recovery by their medical skill. It is particularly in favour of administering to the sick, the consolations of religion, that the author of this Address thus expresses himself before the Medical Society of the state :—

“The important influence of a proper direction of the mind, in promoting health and longevity, may be deduced from this summary view of the passions.—To render them subservient to this great object, it is equally

important that they should be subjected to our perfect control. I am aware of the difficulty of deriving this power from the science of medicine or philosophy.—Exhaust all our art, and they will still have their periods of ebullition.—Fortunately an effectual remedy is presented from another source. Religion calms the boisterous tempest within, infuses an equanimity that invigorates health, excites the system, and restores that balance to its operations, which was lost in the destruction of primeval innocence.—It combines the concentrated operation of faith, hope, love, joy, and all the benevolent affections in one efficient compound, whose successful operation can be defeated, only by the incurable nature of the disease, necessarily resulting from inherent depravity.

“The levity and derision with which some of our profession may be disposed to treat this view of the subject, will never deter me from the performance of a duty which I deem most important; but which I never witness without feelings of sincere regret. Such opinions result entirely from inattention, and a false notion of the real operation of a religious mind. Hence the consoling instruction of pious conversation, is utterly prohibited in that stage when the disease assumes a critical aspect.

“Religion is important to prevent disease, but when sickness occurs with all its agonizing afflictions, when the mind is tortured with the gloomy prospect of an unknown existence, and the certainty of approaching dissolution, its value is duly appreciated.—Then does it produce that calm composure, and serene resignation, which mitigate and smooth the exit of life, and above all medicinal remedies, tend to induce a favourable crisis of the disease.—Its astonishing effects were exemplified in converting the painful tortures inflicted upon those martyrs who suffered death in its cause, into sources of consolation, felicity, and even bliss extatic.

“What imagination can depict the horrors of an impious mind, conscious of the speedy and unerring approach of death? What frightful convulsions, what aggravations of fever, what delirious ravings, and finally what a death does it produce?

“Is there one of the medical profession, who would not be solicitous to prevent such a catastrophe? Let him aid the operation of his corporeal remedies, by administering the balm of consolation to the despairing mind: let him excite hope, by pledging that felicity which penitence and faith alone will secure—let him encourage the frequent visits of the clergy, and may the fervent and pious advice of the eloquent Massillon, enforce the early performance of those duties, which a frigid indifference, or false delicacy, often defer to the hopeless, fatal hour.

“On this rampart will I plant the standard of our profession, and invite to its protection all who are emulous of the fame thus acquired, which has distinguished the most brilliant constellation of worthies that have ever adorned the medical character.”

Would to God such sentiments as these were adopted by every member of the medical profession! Can any physician feel that he has done his whole duty, even in promoting the recovery of his patient, unless he cheers the desponding with the comforts of religion? unless, while he uses the best means in his power for preserving his mortal life, he do not, at the same time endeavour to lead him to a blessed immortality?

As it regards this last point, physicians ought to feel a respon-

sibility of the most awful nature. Next to the ministers of religion, they have the readiest access to the souls of men. They daily mingle with the sick and dying whom God, in his providence, is calling to repentance and piety. Can they be excused, then, if by their character and example, they check the influence of divine chastisement?—nay, if they do not habitually endeavour to render them the means of eternal salvation? How many poor souls might the physician, in the course of his professional career, thus feed with the consolations of religion, which, but for him, they had never tasted?

How blessed too, would be the result of such ministrations, let the event prove favourably, or unfavourably, for the life of the patient:—For, if restored to society, he would be restored, not as formerly, but *renovated in soul* as well as body—he would enter upon the duties of a Christian, as well as those of a man—and henceforth rejoice in the affliction which taught him how to die, in as much as they, through Christ alone, had made him fit to live!

Intelligence.

ENGLAND.

To the Editor of the Christian Herald.

BETHEL SEAMEN'S UNION, BRITISH AND FOREIGN.

Dear Sir—I herewith send you two letters, and the first seven numbers of the "*Sailor's Magazine and Naval Miscellany*," which I have recently received from London. Though the letters were not designed to be made public, I cannot believe the authors of them would be unwilling that they should be disposed of in any way which should tend to advance a cause in which they appear so deeply engaged. With this view of the subject I will venture to say, that you are at liberty to make any extracts from them which you may think calculated to excite an interest in behalf of seamen. I hope to see your pages enriched also with some extracts from the Magazine. And here permit me to suggest, whether a portion of each number of your very useful publication might not be profitably devoted to the interests of our seafaring brethren. Should this be done, I feel confident that many captains, mates, and other seamen, would wish to peruse in port, and carry to sea with them, the CHRISTIAN HERALD.

New-York, 1st Nov. 1820.

W. STAFFORD.

Letter from Mr. T. Phillips, one of the Secretaries of the Bethel Seamen's Union, to the Rev. Ward Stafford.

London, 12th July, 1820.

Dear Sir—You will observe that the account of your attention being called to the best interests of seamen, was communicated by my very worthy and esteemed friend, the Rev. George Charles Smith, of Penzance, once an officer in his Majesty's navy, who

had gone to the greatest lengths in sin, but now a most zealous minister of the gospel, who, knowing the heart of a sailor, has felt particularly interested for their salvation.

It may, perhaps, be agreeable, to be informed of a great work going on in England among sailors. I will endeavour to give you a short statement of it.

Early in the year 1817, having some business to transact at the London Dock, a pious friend who held a situation there, said he had heard that prayer meetings were held by sailors on board the colliers. I was surprised at the information, for if there was one set of men worse than another, the seamen in the colliers were thought to be that set. My business lying much upon the Thames, I determined to ascertain if the account was true, and one evening found them out.—The result of my visit you will find recorded in the tracts called “Bethel,” of which you will find a few in the parcel. I attended several of their meetings with great pleasure, and encouraged them to go forward. Soon afterwards Mr. Smith came to London, when I immediately informed him of the good news, and he determined to visit them without delay—his account of his first visit to these interesting meetings you will find in the Tract called “the British Ark,” which he wrote and widely circulated, with a view of calling the attention of the public to get a Floating Chapel on the Thames for seamen, where they might have the gospel preached to them on their own element—this has given rise to the “Port of London Society for promoting Religion among Seamen,” whose noble chapel, a ship of 380 tons, lying near the London Docks, I am happy to say, is well attended by seamen every Sabbath, and much good is done there. I attended the Committee of that society last night, when it was resolved that the Secretary should write you by this conveyance, (the Venus) and send you an engraving of the Floating Chapel, with some other information. After the establishment of this society, it was thought proper to form a society for the friends of seamen, to encourage more extensively the itinerant prayer meetings from ship to ship, and endeavour to establish them in the other ports of this kingdom, and to extend them to sailors in *foreign ports*. In consequence of this, “The Bethel Seamen’s Union Society, British and Foreign,” has been formed under the most promising appearances. I must refer you to the Sailor’s Magazine for particulars about this, and have to observe that recently captain Charles Allen, and lieut. T. G. Nichols, both of the royal navy, have accepted the office of Secretaries. From the former you will receive a letter herewith. The Rev. A. Brown, formerly of the navy, and the writer hereof, are also Secretaries. Since the formation of the Bethel Seamen’s Union, prayer meetings have been introduced on board ships at Greenwich, Leith, Gainsborough, Cardiff, Plymouth Dock, Sheerness, Portsmouth, Penryn, and other ports round the British coast, and it is astonishing the interest

that is now felt by people on shore for the welfare of seamen.

The prayer meetings are held now every night on the Thames, and some nights in several ships at the same time. In the Lower Pool it is not unusual to see from 100 to 150 sailors in one ship, and to hear from ten to twelve engage in prayer. In the Upper Pool, we have these meetings four nights in the week—two on the south, and two on the north shore, and it is one of the most gratifying sights I ever beheld, to see the seamen attend. The Rev. A. Brown, my brother Secretary, attends two or three nights in each week, and after from five to eight seamen have engaged in prayer, gives them a short address. We have latterly introduced a ship prayer meeting, on Sabbath evenings, in the vicinity of London Bridge, with a view of collecting the seamen and boys from the streets in a very bad neighbourhood, and I am happy to say they are very well attended. It is very generally remarked now, that there is not half so much swearing and drunkenness among seamen as there formerly was, and I do hope, that in a short time, seamen will be as remarkable for their piety as they have heretofore been for their profanity. It has rejoiced the hearts of the Committee of the Bethel Seamen's Union, to hear of the erection of the Mariners' Church at New-York—may the Lord bless the attempt to promote his glory: and I should be glad to hear of prayer meetings being established from ship to ship among you—there is this advantage attending it:—a depraved seaman will not find his way to your chapel, but by having the prayer meetings on board different ships, you get the *whole* of the ship's company where the meetings are held, under the influence of the captain, and a man is, by a gentle constraint, obliged to attend on the means of grace while his *own ship* is the *church*. We have had many instances of the most violent opposers, and persecutors, who have, from the meetings being held on board their own ships, become the warmest friends—of many it may be now said, "Behold they pray." The tract, "British Ark," is the only one I have left, but the whole of it, with a continuation, will be found in the Magazines. One set of the Sailor's Magazine I will thank you to present to the Seamen's Society at New-York, and the other retain for your own perusal, from the Committee of the Bethel Seamen's Union, under whose direction it is published.

You will find inclosed, a tract in six part parts, entitled "The Boatswain's Mate," written by my friend, G. C. Smith. In the character of *James*, he gives some account of himself while a poor thoughtless sailor, wandering far from God—also an account of his conversion. He will be happy to hear from you of the progress of the work of God among the seamen of America; and the Committee of the Bethel Seamen's Union will also rejoice in your correspondence upon the same subject. We have one object in view—the glory of God, and the conversion of seamen. May the flame that has been kindled spread to every port in the world,

and the praises of the Redeemer resound from every ship, till "the abundance of the seas are converted to Him."

May the Lord bless you, my dear sir, in this noble work, and when that period shall arrive, when "the sea shall give up the dead which are in it," may we witness millions of seamen entering into the joy of their Lord. I request you will present my Christian respects to the gentlemen of the Seamen's Society in New-York, and remain, my dear sir, your's very sincerely,

T. PHILLIPS.

Letter from Captain Charles Allen, R. N. to the Rev. Ward Stafford.

London, July 10th, 1820.

Sir—The interest which you have lately taken at New-York in behalf of the spiritual concerns of seamen, being known in London, through the *Sailor's Magazine*, the Committee of the Bethel Seamen's Society, British and Foreign, request me, as their Secretary, to write to you, stating the progress which through the blessing of God upon their endeavours, they have perceived in the great cause of piety in the hearts of sailors on the river Thames, and urging the necessity of using the same means abroad, by establishing prayer meetings and preaching on board merchant ships, as the chief instrument in the hand of God, of carrying on this great work, *He* has *Himself* been pleased to commence. The prayer meetings are become very general on the Thames, they are held every night on board some ship or other, and it is no uncommon thing to see, on some occasions, eight or ten signals for prayer flying in various parts of the river at the same time. The flag which is designed for the signal of prayer, is blue, with the word "Bethel" inscribed upon it, (the invention of the sailors themselves,) and is seen flying most of the day at the mast head of the vessel appointed for divine service. On Tuesdays and Fridays, a short but impressive exhortation is given by a minister appointed for that purpose, whose qualifications as a preacher to seamen, are augmented by the circumstance of his having served in the royal navy. I do not attempt to convey to you an adequate idea of the impression made upon those who attend these profitable services, the earnestness of their devotions, and genuine language of their hearts, never fail to excite in them a strong desire to attend more frequently. Many persons attend from the shore, both male and female, who seem, by their regular appearance, sensible of the profit they derive. Many of the real benefits derived from these means by the seamen, are to be found in the *Sailor's Magazine*, a publication which recommends itself to the seamen's friends of the lowest class, from the trifling expence of it, while it conveys such interesting and religious information as may be suitable to the inquiring sailor, and proves to the public, by reciting the effects produced by the institution, that

their efforts have not been in vain. The Committee are particularly anxious that I should request you to promote the sale of this useful Naval Miscellany at New-York, as much as possible.

It was considered as expedient to the cause, that auxiliaries to the Society should be formed, for the purpose of raising funds and establishing prayer meetings, in the different seaport towns on our coasts. Several of these branches having been instituted, the signal for prayer is to be seen in various ports, and the inhabitants of our shores and harbours have found, that that valuable part of the community called British Seamen, not long since proverbial for licentiousness, have, by the grace of God, turned their faces Zion ward, and are now seeking an interest in the alone merits of the Redeemer, by the use of his appointed means.

To establish boarding houses, to be kept by pious and respectable persons, for the reception of sailors on their return from sea, has been thought of great consequence, as the means of drawing them from that society they have been in the habit of frequenting, at the risk of their property, health, and immortal interests, and has been strongly recommended by the friends of the society, as necessary to be formed in all seaport towns, at home and abroad. In fact the Bethel Seamen's Society has for its object, the promotion of the moral and religious welfare of sailors, in whatever way or shape it may present itself.

The Committee will be thankful for your reply, with such observations as may assist the cause in general, and what success attends the work among American seamen; they will be happy to unite with you, and other friends of seamen at New-York, who are disposed, under the blessing and assistance of God, to carry on this plan to his glory, and the everlasting welfare of seamen.

I remain, Sir, your obedient servant,

CHARLES ALLEN.

UNITED STATES.

From the American Missionary Register.

LETTER FROM THE SUPERINTENDENT OF INDIAN TRADE.

DEAR SIR—I now write you, agreeably to promise, in relation to the Osages of the Missouri. I have delayed doing so till now, hoping to find a map of their country, and a historical sketch which I once had, but they have eluded my search, and I must proceed therefore, without them, trusting to my recollection, and to such incidental helps as I may be able to avail myself of as I go along.

The Osages of the Missouri, are so called to contradistinguish them from the Osages of the Arkansas. They are divided into two parts, one is called the Great, the other the Little Osages. But this distinction is nominal only, their habits and interests being the same. It may serve to gratify curiosity, however, to assign some reasons for this distinction of titles.

Upwards of a hundred years ago, (say one hundred and twenty years) this tribe constituted one band; but hoping to improve themselves, and to reach out after new settlements, it was agreed in general council, that a colony should move off in the direction of the Missouri. The movement was made accordingly; but of what number this colony was composed I have had no means of ascertaining. The emigrants were but a few years on their new domain, before, being pressed by their enemies, they returned, by permission of those from whom they had separated, and putting themselves under their protection, settled about six miles from the old establishment in the plains below. Perhaps at this period arose the distinction: and the colonists, if they may be so termed, conceiving of those from whom they had separated, as to consider their protection worth seeking, might have, and with some justice, perhaps, given them the title of "Great Brothers," or Great Osages; and it would be no difficult matter for the party thus addressed to return the compliment, by addressing these *grateful people* by the title of "Little Brothers," or Little Osages. Nor is it reasonable to suppose, *under the circumstances of the case*, that any exception would be taken by those thus denominated "*Little.*"

But another reason may be assigned for this distinction of titles, and that is, the great Osages have always been the most numerous. Putting the two together, there is some reason why one should be called Great, and the other Little, although the Little Osages are admitted to be more skilful and daring in war; and more dexterous and successful in the chase; and they are said to be finer looking men, generally speaking, and even superior in strength, and vigour of intellect, than their *titled* brothers, which sometimes happens to be the case in the orders of civilized society. This however by the way.

But there is another reason assigned for this distinction of titles; and it is entitled to some respect, as it is derived from one of the Great Osage Deputation at Washington: and that is, the Great Osages having their village upon a height, from whence the prospect is fine and commanding, they are called "Great"—that is, their view is great—the great world appears spread out before them, and all the majesty of nature presents itself to the eye; whereas the Little Osages, living on level ground, they see but little, and therefore they are called Little. But however this reason may be the current one at this time of day, yet I think these titles were originally conferred for other and more suitable reasons. It is very certain that the Little Osages, with all their superiority of skill, and intellect, and form, occupy in the estimation of the Great Osages that level, in their relations of power and policy, which their name imports; for when Lieut. Pike, (since General Pike, whose death, during the late war occasioned to his country so much just cause for mourning,) returned to the Osages a number

of their captive brethren, in 1806, their incidental, and unintentional arrival at the village of the Little Osages, *first*, called forth a rebuke from *Cheveaux Blanche*, the chief of the Great Osages, to the *Wind*, the chief of the Little Osages, in these words:—"I am shocked at your conduct, *Tuttasuggy*, you who have lately come from the states, and should have been wise; but you led the redeemed captives, with an officer of the United States, to your village, instead of bringing them through my town in the first instance." To this the *Wind* made no reply. Lieut. Pike considered the speech as having been intended to show to him and his party, the *superiority* of the one, and the *inferiority* of the other.

The Osages of the Missouri live in two villages, which are, as has been stated, six miles apart, on the waters of the Osage river, and about one hundred and twenty leagues from its junction with the Missouri. The number of their warriors bears a much larger proportion to the number of souls, than is known in any other tribe. Of warriors they have certainly not less than 1,500.—Perhaps the two villages could number 2,000, which would give them, computing one warrior for every ten souls, as is usual, with most tribes, 15 or 20,000 souls;—whereas by returns from Gov. Clarke, made me in 1817, they stand thus:—Number of persons of the Great Osages 6,000—probable number of children, 3,500—towns, 3. Little Osages, 2,000, probable number of children, 1,000—towns, 2. In all 8,000 souls; and these embrace both the Arkansas and the Missouri Osages. I should estimate the number of the Great and Little Osages of the Missouri, at 6,000, allowing two-thirds for the Great, and one-third for the Little, or 4,000 for the former, and 2,000 for the latter.

Their country is said to be beautiful. It lies in latitude 37 degrees, west longitude 19–20. I shall have occasion to refer to this branch of the subject in another part of this letter, and will proceed with other points.

They subsist on corn, pumpkins, beans, and the flesh of wild fowl, and buffaloe, and deer, and such other eatables as the forests furnish, and on fish. Their commerce is carried on by the exchange of furs and peltries, for blankets, strouds, and such other articles as are in use amongst them. Their peaceful habits, especially their cultivation of this interesting trait in their character, towards the government and people of the United States, is remarkable. How far this friendship may owe its confirmation to the interest manifested by the government in the redemption and return of upwards of fifty of their fathers, and wives, and children, and brothers, and sisters, in 1806, I cannot determine; but the effect produced on those who came out to meet them, and on those who again greeted their native village, their homes, and their friends, warrants the conclusion that the United States is indebted to that one act of justice and of mercy, for much of the friendship which has ever since been shown towards us by that people. The

account given of that meeting by the distinguished youth (for he was then but a youth) to whom had been entrusted the expedition, is worthy of insertion; as is also the address delivered on the occasion by *Sans Orielle*, a distinguished Osage chief. "Lieut. Wilkinson informed me," says Lieut. Pike, "that their meeting (the meeting of the redeemed captives and their friends) was very tender and affectionate. Wives throwing themselves in the arms of their husbands, parents embracing their children, and children their parents, brothers and sisters meeting, one from captivity, the other from the towns—they at the same time returning thanks to the good God for having brought them once more together;—in short, the *tout ensemble*," he continues, "was such, as to make polished society blush, when compared with those savages, in whom the passions of the mind, either joy, grief, fear, anger, or revenge, have their full scope. Why," he emphatically asks, "can we not correct the baneful passions, without weakening the good?"

It was on that occasion of joy and gratitude, that *Sans Orielle* spoke thus:—"Osage—you who now see your wives, your brothers, your daughters, your sons, redeemed from captivity. Who did this? Was it the Spaniards? No. Was it the French? No. Had either of these people been governors of your country, your relatives might have rotted in captivity, and you never would have seen them. But the Americans stretched forth their hands; and they are returned to you! What can you do in return for all this goodness? Nothing: all your lives would not suffice to repay their goodness." Thus did *Sans Orielle* mingle his joy with the redeemed and their friends, when at the same time he had children in captivity, not one of whom could be obtained!

What deep impressions of good will not such acts of the government and such speeches as this make, *under such circumstances*, on the minds of destitute and helpless men? Kindness, my dear sir, is destined to conquer at last; and missionaries are ordained as the distinguished and honoured agents to unfurl before the eyes of this people, the flag of benevolence, and under its hallowed and peaceful waving, to proclaim *the true liberty*. And here I find myself, suddenly, within the limits of your pavilion, and must stop a moment to survey the preparations which you, and your brethren, and the government, are all united in making, to carry in amongst *these very Osages*,—not the death-dealing engines of war and destruction; not the excitements of speculators, and avaricious contenders for wealth,—no,—but the mild whisperings of kindness, and the means of *intellectual*, and *social*, and *moral* improvement. Doubts have hitherto darkened this interesting subject; but they are all dissolving. The light of *experience* has broken forth from *Springplace*, from *Brainerd*, from *Elliot*, from *Cornwall*, from *Wau-pakannetta*; and soon shall we see it issuing from the *Arkansas*, and from the *villages of the Osages*, and thence onward, west and north, till the whole region of aboriginal darkness will be full of

light, and peace and harmony. Experience warrants this conclusion at last, if other things did not. But we have evidences by the thousand, any of which, (experience out of the question,) would demonstrate the practicability of civilizing and christianizing our Indians; and who doubts the *obligation* to engage in the work? Who are the Indians? Let the affection displayed, and the tears, the eloquent testimonials of humanity, shed, in 1806, at the meeting of the redeemed captives, tell. Who are the Indians? Pierce their reins, witness their sorrows, mark their joys, listen to their eloquence. Are they not men? And if men, are they not our brothers? See them in the winter's frost. Do they not feel, do they not shiver? Look at them exposed to the solar ray; do they not burn? Have we never seen them weep? Aye; it is at this point we should oftenest see them, did not their fortitude make it unmanly—for *they have cause to weep*. Yes, here we should see them, pouring forth their tears, to be measured only by the gage of their despair. Now and then we see an enlightened and Christian spirit animating the weather-beaten face of these hitherto neglected men. In a moment, of all others the most important to man, have we heard the aged and *instructed* Skenandon say—*"Lay me by the side of my minister and friend, that I may go up with him at the great resurrection!"* And is all this embraced in the Indian character? And shall we not be their friends? Shall the means, in such a highly favoured country as this, be wanted, to convey to these untaught men, the knowledge out of which we derive our blessings, our comforts? Shall they be permitted, under the impulses of nature, to roam over the wilds, gathering their oftentimes scanty, and always uncertain subsistence from the chase, when the earth under their feet is ready, by the application of less toil, to produce the *certain* and *abundant* means of living? Shall they be permitted to cover themselves with the skins of the beasts they have slain, and often suffer for want of clothing, too often indeed from the actual exposure of their bodies to the rigours of the year, when a few looms, and wheels, and a little friendly instruction, would teach them how to manufacture comfortable garments for themselves? And shall they be left alone, to listen at the roar of the elements, and feel their native mountains shake beneath them, and to remain ignorant of the God who rides in the whirlwind, and directs the storm? Shall they be left, crudely to conceive of that Holy Being as they may gather his uncertain likeness from what they behold around them; and be permitted to remain ignorant of all the vast concerns of the future, and blind to their consequences, and none go forth to make all this important and deeply interesting subject, plain to them? Wherefore withhold from them the knowledge of the best and most important things which are known to, and cherished by us, whether they be viewed in relation to the present or the future? Why should we enjoy all that has reference to the perfection of

our nature, and our brethren of the same country, and but a few weeks travel from us, be left to struggle on amidst clouds, and darkness, and suffering, with a dread uncertainty resting on all the future? But to whom am I addressing myself? Happy for the Osages, to one who needs none of these desultory reflections to excite in him those feelings which, to the honour of our country, are beginning to be cherished by thousands. Yes, happy Osages—the days of your gloom are about to close. Already does the light gleam across, and fringe the skirts of the clouds which have so long hung over you. It is so, my dear sir, and I congratulate these people; I congratulate the government, and citizens of my country, that you made a visit to Washington, and offered your services, and had your plans of kindness recognized by the Osages of the Missouri. No longer will our Indians be considered in the light of the beasts of the forests. Our government, long anxious to serve them, has at last arrived at the era when Indian civilization may be registered; and whilst it aids, by such resources as the Congress has put in its power, (and which I trust will be multiplied,) and countenances, and strengthens, all it can, those generous and noble doings of associated bodies of our fellow-citizens, who are emphatically *the best friends of the Indians*, you will have reason to take to yourself, as will your brethren and friends in this great work, much of the luxury which those enjoy who do good.

The country of the Osages of the Missouri is delightful. The mission family who may be honoured with a commission to go to these people, will have every thing to enjoy that a fine climate and soil can furnish, and they may repose confidently in the friendship of the Osages. Their chief business will be to adopt those measures which shall set forth to them in the truest light, an exhibition of their generous object. Once let the Indians see that they are disinterested friends, and have demonstrated to them their usefulness, and no power will be permitted to harm them but at the cost of the blood of those whom they go to serve. Nothing could have been more happily contrived, even if it had been the result of contrivance, than for the two missions to the Osages to follow each other in such quick succession. The Arkansas Osages, and the Osages of the Missouri, are not on friendly terms. Out of the schism which sundered them has arisen much bad blood. And, like most other difficulties with which our aborigines have to contend, this schism was the result of intrigue on the part of rival traders; a cause of affliction to our Indians, to arrest which will require the strong arm of the government, and the passage of that excellent law, or one like it, for the regulation of Indian trade, which originated in, and obtained the sanction of the senate, at the last session of congress, but which, for want of time, was not called up in the house of representatives. This, however, may not be the place for the illustration of this branch of the subject.

The Osages of the Missouri, I was going on to remark, think they are the aggrieved party in this schism—and perhaps they are. If the school now organizing on the Arkansas had got under way, and nothing had been seen doing in favour of the Osages of the Missouri, consequences arising out of the jealousy which this aspect of things must have excited, and out of despair, might have proved serious, as well to the white population bordering their domain, as to the tribes themselves. But as this business has resulted, there will be no grounds for jealousy. I doubt not but the most harmonious and friendly consequences will result to these Indians; and I shall not be at all surprised if, in the course of a few years, they give to each other the hand of fellowship, and consent to a mutual forgetfulness of the past, and bind themselves together once more by the ties of brotherhood and love; and how easy, by the extension of such peaceful posts, would it be, to unite the tribes which inhabit the country from the Arkansas to the Council Bluffs. This could be accomplished by the establishment of a school, and mission family, at Fort Clark, and at the Council Bluffs, on the Missouri. The moral effect which such a line of operation would produce, would be more decisive in harmonizing the frequent commotions that agitate and afflict the Indians in those regions, especially if seconded by a judicious system for the regulation of trade, than would the erection of a battery of cannon, though it would extend from the Arkansas to the Rocky Mountains. Upon this part of the subject, your agents, to whom will be entrusted the establishment of the mission amongst the Osages of the Missouri, will be better able to give you the necessary information.

An enlargement and multiplication of schools are called for, not only by the public sentiment, but by the Indians themselves. These schools must form the foundation of this great work; and, if properly aided by suitable laws for the correction of evil doers, and the proper regulation of a liberal commercial intercourse with all the tribes, there need be no doubt as to the result. It needs only that this system be properly arranged, and set vigorously and harmoniously in operation, to prove to the world how comparatively easy it is to “train up children, (*though they be the children of savages,*) in the way that they should go;” and how they too, when they become old, will adhere to this early training.

The day, I am delighted to think, is at hand, when an Indian war will be as rare an occurrence, as was, half a century ago, a general Indian peace. And kindness will accomplish the work at last, and not force. Force may do where there are no agencies for the promotion of moral influences, and it is prudent to provide the one in the absence of the other. But the time must come, when a military force will be as useless in the Indian country, for *the purposes of war upon the sons of the forests*, as it would be at

this time in the city of Washington, or New-York, for the *purposes of war upon the inhabitants of those cities.*

Yet, it will be no less necessary amongst the Indians, that laws should be established for their government, than it is, that laws should be enacted for the government of our own citizens; nor less necessary that all infractions of their provisions should be visited with their appropriate punishments, in the one case, than in the other.

I sincerely wish you success in the noble work in which you are engaged, as I do all others who have undertaken its promotion. I know that any aid which it may be in the power of the President to afford, and which will be furnished through the medium of the Secretary of War, whose good feelings and hearty co-operation in this benevolent design are known to you, will be most cheerfully granted. As for myself, if I can help, in my feeble way, to forward this cause of suffering humanity, I promise you the best services I may have the ability to render; and those you are authorized at all times freely to command.

Accept assurances of my respectful and friendly regards.

THO. L. MCKENNEY, *S. I. Trade.*

Rev. Dr. Milledoler.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The Nineteenth Quarterly Meeting

Was held on Thursday evening, the 19th of last month, in the Methodist Church in John-street. RICHARD VARICK, Esq. President of the society, in the chair. The meeting was opened with prayer, by the Rev. Samuel Nott, Jun. The President then read the constitution of the society, after which the reports from the schools were presented. We presume those who heard them read, will be reanimated by a perusal of the following extracts, and we hope they will excite in all, a friendly interest for the Sunday school cause.

The report of the school for *coloured men*, cannot fail to produce astonishment in the minds of those who have so long doubted that the mental capacities of Africans were capable of a great degree of improvement. That school exhibits the most gratifying and cheering spectacle to the Christian and the philanthropist. They may there see men of all ages, from twenty years to three score years and ten, some of whom, a short time ago, were labouring with great assiduity to learn the alphabet, and who are now able to recite whole books of the Holy Scriptures at a lesson! And, God be praised, this precious seed has not been sown in vain—many of them show forth, in their lives and conversation, that they have been with Christ, and found in him the hope of glory.

Among these men, we readily recognize some, who, a few years ago, were Bancker-street sabbath-breakers of the vilest class, but now decent in their dress, orderly in their behaviour, industrious in their callings, and *punctual at school and at church!* The mighty moral revolution which these schools are capable of producing, and, indeed, are now producing, is beyond all human calculation or conception. Wherever they have been established, they have become the nurseries of the church, and thousands, at the last day, shall point to them from their seats in glory, as to them, the very gate of heaven. Who, then, will be so obstinate and blind, as any longer to pretend that Africans are not capable of the same advances in mental improvement as other men in like circumstances?

Our limits oblige us to be very brief, and we would barely further remark, that one striking feature of the reports is, their acknowledgment of the great benefit derived to the teachers, by *weekly prayer meetings*, which have been established in most of the schools.

School No. XXXIV. attached to St. George's Church, (coloured male adults.)—One hundred and four scholars have been admitted, which, together with the number in school at our last report, makes a total of 203.—We have dismissed 59—leaving 144 remaining in school. The principal part of those dismissed, have gone to sea. The average number of attendants is 96—the largest number present, at one time, was 125.

A good proportion of the scholars commit the sacred scriptures to memory. L—— B—— recited to his teacher, in four lessons, 350 verses; and A—— W—— the whole book of Romans, containing 433 verses. For this they were rewarded with Bibles, by the Rev. Dr. MILNOR. Nine Bibles and 24 Testaments have been distributed as rewards to other scholars.

We think the progress of the scholars, together with the moral effects that have been produced, will encourage an increased zeal in the cause we have espoused.—17 teachers, 2 visitors, and 10 assistant teachers, are actively engaged in the school at present.

A prayer meeting has been established for the five schools attached to St. George's Church—which is held at the Lecture Room every Wednesday evening.

We have received letters from some of the scholars, who formed a part of the colony to Africa. They appeared perfectly satisfied, and their prospects bid fair for their future prosperity—but alas! the scene was soon changed. God had ordered it otherwise—some of them are now in the confines of the narrow house appointed for all living. However distressing this intelligence may be, let us remember that "God's ways are not our ways," and that he will overrule this awful dispensation, for the best interests of the Redeemer's kingdom.

We have also received, (through one of our teachers,) a communication from Mr. W—— H——, Jr. in Alexandria, (D. C.) stating that a school for coloured people had been established there. The first Sunday they had an attendance of 12. The second Sunday 150—and the third Sunday 200—with a prospect of an increase of numbers. They met with great opposition, but were determined, through the assistance of God, to persevere in the glorious work.

(To be concluded in our next.)

Arrival of the Rev. W. WARD.

Amongst the arrivals in this city on Thursday last, by the Nestor, was the Rev. WILLIAM WARD, one of the missionaries who has resided at Serampore, in the East Indies, twenty years, and author of a work on the History, Manners, Literature, and Mythology of the Hindoos, in 4 vol. 8 vo.

The object of the visit of this missionary to the United States, is, we understand, to solicit aid for the support of converted natives while obtaining scriptural knowledge in the Missionary College recently formed at Serampore. He has, it seems, obtained more than \$16,500 for this object in England and Scotland; and during his short residence in the United States (for he proposes, it seems, to leave England again for Serampore in May next) would be glad to realize what would complete the sum of £5,000—that is \$5,700. The expense of the buildings is to be met in India, where, as well as in Britain, this college has received considerable patronage: the Governor-General of India is its patron, and the Governor of Serampore, with Drs. Carey and Marshman, and Mr. Ward, form the Committee of Management. A gentleman in Scotland has given £500 sterling, and another £100 to this institution.

Dr. Carey and his colleagues, it appears, have, for a number of years back, been employing native converts in instructing their fellow-countrymen; they have now more than fifty native preachers. Indeed, it strikes us, that this is the only way in which the religious wants of the population of Hindoostan, 150,000,000, can ever be met. Where would 75,000 foreign missionaries be obtained, and from what funds could they be supported? And this number of teachers will be required after we have deducted half the population as under age, even if we give 1000 individuals as the flock of each teacher.

The following arguments, which have been urged on this subject, appear to us to be entirely conclusive in support of the absolute necessity of such a college as the one before us.

1. The vast expense of foreign missionaries: the education of a missionary in England, with the outfit and passage money of himself and his wife, does not cost less than \$2,600; and their support annually \$666. The native, who is on the spot, may be educated for \$45 a year—\$67 a year will support him in the field as long as he lives.

2. Perhaps the foreign missionary dies in twelve months after his arrival; that is, before he has been able to speak a word to the natives. Seven hundred and fifty pounds sterling will thus have been sunk for ever, and his wife and family will remain to be supplied by the society. Four

mission families passed through the United States a few years ago, to Serampore: of these persons, Mr. and Mrs. Biss, Mr. and Mrs. Mordon, Mrs. Moore, and Mrs. Rowe, are already dead; two only survive. To the native missionary the climate is quite as healthful as America or Europe to their natives. If the Hindoo die, \$22 50 a year will support his wife.

3. As it respects the language, the climate, the subsistence, the manners, and the modes of thinking and feeling of the inhabitants, all so strange to a foreigner, the native missionary is quite at home.

4. At present, the only practicable mode of instructing the natives is by collecting them in the streets and on the highways; but this exposure to the heat of the climate, though nothing to the natives, is almost insupportable to the foreign missionary.

5. Neither the foreign missionary nor his wife can enter the dwellings of the Hindoos, nor can they obtain access to converse at all with the females. But the native missionary and his wife have many opportunities to carry into families and to the secluded female, the message of pardon and eternal life.

6. The dialects of Hindoost'han amount to not less than fifty, another formidable obstacle to the conversion of the natives by the medium of foreigners.

7. The foreign missionary, standing amongst a crowd of Hindoos, is supposed to advocate a religion designed only for the whites, the religion of his education; but the Christian Hindoo appears before his countrymen as a *convert*, as a man who has renounced the gods and the Ganges; upon whom his hearers perceive a great change to have been wrought, and who has given up rank, and all that was dear to him, for Christianity.

8. Experience confirms the force of all these arguments:—while the foreign missionaries in India have been the means of some solitary conversion only, large societies of converted natives have been raised by the labours of native missionaries, in various parts of India.

But there is another department of this college which, we confess, is peculiarly interesting to us. Heathen youths, supported by their friends, are beginning to assemble at Serampore, from all parts of India;—they are to have the benefits of this college, and access to its lectures, without fee or reward. The general light which will be thus widely diffused amongst the heathen, added to the instruction which will be afforded by an extensive library now forming, by a large scientific and philosophical apparatus, and by the books which will issue from the college, must, at no distant period, produce a great mental and moral change in a country which has remained in the present darkness from the earliest ages.

Societies or individuals, by contributing £200 sterling, (\$889) will provide a fund for ever for sending out these native preachers; or, the small sum of \$50 annually, (say by ten individuals) will meet the education of a successive supply of these interesting heralds, each one of whom may be conferring on multitudes, through a long life, the unspeakable benefits of Christianity. For more particular information respecting the great work the Lord is carrying on in India, by our English Baptist brethren, we would refer the reader to our former numbers, and especially to the plan of the college, (p. 270) and to Mr. Ward's letter in this number of the Herald.

Several of the clergymen of New-York have already, we hear, resolved to give to this college all the support in their power, and we hope the mis-

sionary from Serampore will find in the United States all, and more than all the assistance he asks. DIVIE BETHUNE, Esq. is the Treasurer for New-York, for this most interesting and important institution; and we dare say there is not a clergyman in the United States who will not gladly forward any donations committed to his care.

SUMMARY.

By the return of Mr. JAMES DOUGHEN, who went out with the colony to Campelar, Africa, and other sources of intelligence, we learn that the first attempt in this benevolent enterprise has been followed with the most melancholy consequences.

The colony consisted of 82 people of colour, and 12 whites: of the former, 15 had died when Mr. D. left Campelar, on the 9th of June, and of the latter Mr. Doughen is the only survivor. Mr. Crozier died on the 15th of April, Mr. Townsend on the 16th, and Mr. Bankson shortly after. The Rev. Mr. BACON was taken ill at Campelar, on the 17th, and after remaining in that state nine days, was prevailed on to go to Sierra Leone for medical aid, but he died on his passage, the 3d of May, at Cape Shilling, an English settlement.

Before Mr. Crozier died, he appointed Mr. Coker, a mulatto, and one of the emigrants, as his deputy agent in case of his death.

The annual general meeting of the FIFTH WARD BIBLE ASSOCIATION, was held on Monday evening, the 23d ult. in the Methodist Church in Duane-street. After the Report of the Board of Managers had been read, William C. Mulligan, Esq. and the Rev. W. Patten, addressed the meeting, and urged the necessity of an increased attention to the wants of this part of our city. The meeting was well attended, and we hope the Board will be encouraged to renew and double their efforts the ensuing year.

The church and congregation under the pastoral care of the Rev. Mr. FREY, having resolved to unite with the Presbytery of New-York, the ordination of elders and deacons, took place on Sabbath evening, the 5th inst. The Rev. Mr. McClelland preached an appropriate and eloquent sermon on the occasion from 1 Thess. v. 12, 13.

A new Episcopal Church and congregation has been organized at Greenwich Village, near this city. We understand that the use of the large room over the Engine House, at the corner of Christopher and Hudson-streets, has been obtained for a temporary place of worship, and that the Rev. George Upfold, M. D. has received and accepted a call as their pastor.

A box is placed in the office of the CHRISTIAN HERALD, to receive such donations as may be given to "*The Female Missionary Society for the Poor of the city of New-York.*" The importance of this society, and the low state of its funds, are particularly noticed in our last number, to which we would direct the attention of the pious and benevolent. When the Lord says, "the gospel shall be preached to the poor," who dare withhold the means?

Errata.—Page 384, last number, for "*Adyeott*," read *Adyelott*.

bottom line, for "*this*," read *the*.

To Readers.—We solicit the particular attention of our readers to the notice of Mr. Ward's arrival in this city, and the object of his mission stated in the preceding pages. A little delay in issuing this number of the Herald has been unavoidable.